LESSONS. SUNDAY

Sermons by Prominent City Pastors Yesterday.

MR. FROTHINGHAM ON RATIONAL BELIEF.

Christ Among the Politicians and His Talk With Peter by the Sea.

THE PARABLE OF THE GOOD SHEPHERD

Mr. Beecher on the Relations Between Religion and Morality.

CHURCH OF THE DISCIPLES. WAREWELL SERMON OF HENRY VARLEY-JUSTI-

FIGATION BY FAITH. The Church of the Disciples was crowded to excess yesterday morning to hear the farewell utterances of the great English revivalist. Mr. Variey selected for his text Romans, v., 9-"Muca more then, being now justified by his blood, we shall be saved from wrath through him. For it, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we you a few plain and intelligent statements on the great truth of the justification, and, first of all, let me remind you what is meant by the term. It is a forensic, a judicial, word-a word that the courts, not of men, of the living God, when it is used as in my text, and it is as though those in this house should approach to the living God, in order to hear the testimony concerning them. For example, suppose I should lay before one of your judges the whole detail of a matter with which I we been charged; suppose he knew every item, nothing is hid from him, and thus, with the whole putlook in the matter, says, "That man is justifled: I find no fault in him." This is a great thought that I, who believe in Christ, approach not an earthy judge, but God, the father of our Lord Jesus Christ, and He says, with a dignity that Pilate never had, "I and no fault in him." and, therefore, I want you to observe that the justification spoken of in our text is distinctly declared to be connected with the blood of the Lord Jesus

Christ, for "being now justified by His blood, we shall be saved from wrath turough Him." Justidation has reference, accessarily, to the amain intrinsically a short-an the law we would be an additional and the shall be saved from the nature of the law to justify the transgressor. It must declare him to be guilty. We do not appear to Him on the ground of law of of innecencetis state by on the ground of law of of innecencetis state by on the ground of law of of innecencetis state by on the ground of the sacrafice of Christ on the cross; and I come side by side with him woo died for me and say, "Now tell me what do you may of me?" and God says, "interive and entirely lustify you; I have no laut to find," and there is, therefore, now no codemnation to them that are in Christ-deam. On the cross; and I come side by side with him woo died for me and say, "Now tell me what do you not be cross; and I come side by side with him woo died for me and say," Now tell me what do you in the details, and we are per mitted to pronounce it very good, and we are per called to look upon in its details, and we are per called to pronounce it very good, and we are per called to pronounce it very good, and we are per called to pronounce it very good, and we are per called to pronounce it very good, and we are per called to pronounce it very good, and we are per called to pronounce it very good, and we are per city at rest in the great details of Christ's redemntion. O sirs, why am Iso gaid to have been with your ship of the pronounce it very good, and we are per city at the power had before have got hold of he living Christ, and when the waters of he Atabute roll between angit to you as he is now, for time and space are nothing to Him. O let this people never orget the power of the ind welling Christ, who put away our sins by the sacrifice of himself! And now notice again in the tolra of known that is in the law of the power of the ind welling the power of the ind welling the pronounce again in the contract of the pronounce and mercy.

ST. PATRICK'S CATHEDRAL THE * GOOD SHEPHERD-SERMON BY THE BEV. FATHER FABLEY.

The Rev. Father Farley, Secretary to Cardinal McCloskey, delivered the sermon at the high mass services yesterday in the Catnedral. It was expected by many in the congregation that the Cardinal and the Papal envoys would be present: but they were not, and it seems now settled that the Cardinal will not take an active part in any of the public services held in the Cathedral.

The reverend preacher took for his text the gosper of the day, according to St. John, in which

to this question; but he said he would confine himself to but one, and that was that the Catholic Church had been endowed by God with all the qualities necessary to meet the wants of man's

The reverend father closed by exhorting his hearers to so tive that when death called them to their last account they would be ready for the summons.

MASONIC TEMPLE. BATIONAL BELIEF-HONEST DOUBT NOBLER THAN INDOLENT FAITH - SEBMON BY REV. O. B. FROTHINGHAM.

The Rev. O. B. Frothingham, at Masonic Hall (opposite Booth's Theatre), preached yesterday morning to an enormous congregation that filled every available seat, and among whom there was, as usual, quite a perceptible sprinkling of well known free-thinkers. The reverend gentleman spoke on the subject of rational belief. He said, in substance:—The subject of my discourse this morning is a sequel to that of last Sunday morn-An apostle of the early Church, writing to one of the members, advises him to "prove all things" and held fast to all that was good tu their faith. At that time the reason of man was supposed to be the docile recipient of the doc trines of faith, and not the independent judge of their beauty, truth or validity. To discriminate between the good and the evil is what Paul—for he is the apostle I nave referred to-enjoins upon his hearers. To say that none are good men or women, for instance, who deny that Jesus is an incarnate archangel or God, would be to condemn to the infernal regions of damnation the choicest specimens of humanity. Religion is still generally supposed to be identified with revelation, something which human reason is unable to verify and is certainly incompetent to judge. If this doctrine is accepted there must be a divinely inspired church, inspired prophets and priests, and, therefore, we find throughout Christendom that reason is assigned a very subordinate place. The office of reason is merely that of a laithful servant to fill the lamps with oil, to dust the chairs, to guard the temple against pollution.

PROBING SUPERSTITIONS. Reasonable religion says the human mind's first duty is to prove and test and verily, not one thing but all things. Is an thing so high or so low that it should not be judged? Nor can you tell unless you try. Is the mere fact that a system has lived thousands of years a sufficient proof that it is good and should continue to nve? The oldest things are frequently the worst, as for instance ignorance, indifference, &c. Reasonable religion claims that the grander a thing is the more vividly its mysterious beauty should be brought

claims that the grander a thing is the more vividly its mysterious beauty should be brought to view. Nay, it claims that inquiry is even in the interest of religion itself. There is a general suspicion that religion is arraid or being investigated. Said an eminent oreacner:—"if in my heart I had doubts about the immortality of my soul I should never allow them to rise to my lips. This precious nope of malakind must not be disturbed." But who disturbs it as much as the man who thus assumes that his intile fluger can destroy the moral louddations of the universe?

THE INDOLENCE OF TORPID PAITH.

It is high time that religious trust and confidence should shake off its burden of indolence, of slothiquiness. It doubt whether there os resistance in truth and whether it be good to investigate a doubt is the very essence of unbellef. It implies a doubt in the strength of truth and God. There is more religion in honest doubt than in a thousand olindly is howed creeds. It implies an anxiety to ascertain the truth. I said last sunday that the greatest provers were the greatest believers. Consider—Is it a pleasant thing to be an orphan in the world, to make the past a wilderness and to plunge into one's grave lovery. It is a heroic thing. A man who does that showe confidence in the strength of his convictions and trust in the Providence which orders all things.

Now take the doctrine of him mortality. It the by little scientific men exploring this mortal frame of ours have discovered that they can explain every thrill of every nerve. They say, "We find nowhere the need of any soul or spirit. We flud," how say, "that every motion is explicable on purely mechanical principles." The depression caused by this d scovery among believers grows deeper when we are tool that hu spark of intelligence vanishes, and when the body is dead there is nothing! On, what a shadow passes over the soul in contemplation of this the toeology of Christendom ever been tested through and through it will be believed as far as it has been proved.

Mor

shall near the songs of the birds of heaven.

ST STEPHEN'S CHURCH

THE REV. FATHER M'CREADY ON THE PARABLE OF THE GOOD SHEPHERD.

The high mass at St. Stephen's resterday morning was celebrated by the Rev. Father Costigan in presence of a large and fashionable congregaon. Among those present were many non-Catholics, attracted, no doubt, by the reputation of that church for first class music and grandeur of ceremonial. The music was of the usual high order for which St. Stephen's is distinguished, and was rendered in commendable style by the choir, under the direction of the organist, Mr. Danforth. At the conclusion of the first gospel the Rev. Father McCready occupied the pulpit and preached a teiling sermon on the characteristics of the Saviour, as portrayed in the parable of

THE GOOD SHEPHERD. The pastoral figure which is carried through the gospel of to-day is extremely significant. The title of pastor or shepherd, from the duties which it involves toward the flock, which are enumerated by the Good Shephera Himself, and which He, in so transcendent a manner discoarged, is eminently appropriate to the king and pastor of our souls. There is, perhaps, no avocation in live so souls. Incre is, perhaps, no avocation in hie so emolematic of simplicity, guileless innoceace and purity as that of the shepherd tending his flock. The ancient patriarons, Abraham, Isaac, Jacob and Moses, the types of Carist, were simple shepherds. David, the more immediate type and progenitor-of the Messiah, according to the flesh, was transferred from his humble pastoral care to the sovereignty of a mighty kingdom; while the glad things of redemption were first annuanced by neaven's own messengers to the numble shequerds who were

keeping night watch over their flecks in the vicinity of Bethienem.

Our Lord could have used other very appropriate figures to ex.ress fils relation toward his people. He could have said, "I am your king, I require and demand your allegiance;" and this would be true to an extent that no earthly king could lay claim to. But though He was Lord and Master of the aniverse; though it was through Him that kings railed, and under the sandow of His authority that i rincesswayed the sceptre. He is content to assume the more humble, yet more appropriate, designation of shepher. Our duty, then, is clear; it we would be of Christ's fold we must oney our Shepherd's voice, and this we do when we ovey the Cauron, which is the depository of the true faith, of the one fold and the one shepherd.

and He evidently wished to meet them, before He sent them on their new ministry, in the very spot where He had called them to His service in the first place. The speaker described the journey of the disciples down from Jerusalem and their fishing excursion on the lake during the night which followed, from which they were returning, having caught nothing, when they discover a strange figure standing on the beach, whose voice adfigure standing on the beach, whose voice addresses them in the laminar style of the East, as i he were anxious to know their success, or would purchase their catch for the market, saying. "Children, have te any lood? any fish?" Without recognizing him they answer nothing. His aircetion to cast their net on the starboard side and the miraculous result follows, when John, who recollected a similar scone some years before, said to Peter, "It is the Lord!" The latter, impetuous as ever, plunged headlong into the sea to awim to Jesus. After the greeting and the meal which followed came the GREAT DESIGN AND LESSON

the meal which followed came the GREAT DESIGN AND LESSON of the occasion, forming one of the brightest and strongest golden links in the events of this fesur-rection ministry, they made roat beach a meeting place of love and the scene of superabounding restoration. Jesus had important work with Peter, and in introducing it there fell from this hips that wondering tripic question in all its various forms. The question in the Greek is not put in the same form three times, nor is it answered in the same form, substantially, as we have it in English; and yet the shading is so delicate and nice that, per-The question in the Greek is not put in the same form intee times, nor is it answered in the same form, substantially, as we have it in English; and yet the shading is so delicate and nice that, perhaps, it is impossible to express it in any better form than that in which it is now dressed. You may, however, get some faint idea of the carefully drawn variation of words used by both Jesus and Peter when we say that the first question put by our Lord was—"Simon, son of Johas, honorest thou me more than these ?" Peter, in his reply, does not repeat the wird "honorest." but changes the word, saying, "Lord, thou knowest that i love thee." Peter seems to suppose that our Lord's word "honor" was cold, as if, to use the tanguage of Arenoishop Trench, "his Lord were keeping him at a distance," therefore. Peter lays the word "honor" sade and replies, "I love thee." The second time the question and answer is repeated in the same form, but when Jesus put the question the third time He adopts Peter's word of personal affection, as if he left that Peter's heart was very full and He wanted him to satisfy his longings in a full utterance; therefore, He said, "Simon, son of Johas, lovest thou me?" For the first time in his die Peter recognizes Christ's omniscience, saying. "Lord, thou knowest all things; thou knowest that I love thee." In the repeated question there was a threefold probing of Peter's soul, as there had been a threefold denial on his part. When Jesus saw that his leelings were wounded by the repetition it was enough; it brought the trial to an end, and from that moment his bult trust was confided. And now comes the threefold investiture of Peter with new responsibilities in his apostolic office. He was instructed by the Saviour to "feed my inttel laims," indicating he should leef it an honor and a privilege to minister to the weakest and most need go all the fook. Ayain, he is told to "tend my sneed," the word tend, as used by one Loro, carrying with it the sense of guide, watch, deened. The chird injunction is,

ST. PAUL'S CHURCH. MUTUAL LOVE BETWEEN CHRIST AND HIS

DISCIPLES. bright sunlight of yesterday morning light ened up this cheerful old church, which, standing as it does in the very centre of the business portion of the city, recalls many a memory in the recollection of old New Yorkers as they cross the threshold of St. Paul's. The church yesterday nad a congregation in numbers about the same as that which visits it every Sunday. The sermon was preached by the Rev. Mr. Mulcany, who selected for his text:-"He that nath an ear, let him hear what the Spirit saith unto the churches," &c., Revelation, chap. ii., v. 17. In illustration of the what the Spirit saith unto the churches," &c., Reveiation, chap. it., v. 17. In illustration of the text, and also in its application, the preacher reterred to the primitive times, when travel was dangerous, and when travellers on their journeys experienced hospitalities on the wayside which not unirequently were the means of forming the closest iriendapps. When about to depart the traveller received from his bost a token, on which a name was engraved, known only to the receiver, which was handed down from father to son, so that it secured in times to came the same ho pitalities which were extended in the past. A covenant somewhat similar exists between Christ and His fathinu disciples. A mutual love, a shutual confidence exist between them. He knows them by His love, this suffering for their solvation, His anxiety for their wellare, and they know Him by every external sign which speaks to them of the Saviour. The mutual knowledge existing between Christ and His disciples is observable in the lockings which instinctively speak to the heart in acknowledgment of God's mercies. The white stone with the name known only to him to whom it was given, written on it, is the covenant between Christ and His people, promising happiness and everlasting hie to those who prove latiful to the laws of God. "They shall be my people and I will be their God," says the proposet Jeremian. The ancient covenant between traveller and host is only a shadowy type of the union between christ and His Caurch, for Christ imself tells us that "We are in him and he in us." In him alone do we live, move and have our being, and how careful, therefore, ought we to be to cherish that love for Him who died or our being, and how careful, therefore, ought we to be to cherish that love for him who died for our redemption, who suffered for our transgres sions and promises such rich rewards in the it ure to those who will love, honor and obey His laws.

THE CHURCH OF THE STRANGERS. SERMON BY REV. DR. DEEMS-JESUS' ANSWER TO THE PHARISEES.

The Church of the Strangers, which the eloquence of Dr. Deems always fills to overflowing. was crowded yesterday to listen to that reverend gentieman's pathetic discourse upon the answer from the Gospel according to St. Matthew, XXIL, 15-Then went the Pourisees and took counsel how they might entangle him in his taik." The preacher said:-- If any public man expects to escape consure, or wants to be wretched and unhappy is censured, it is better he were dead at once. Genius, holiness, up-rightness and kindred virtues cannot escape the standerer's tongue. The more eminent the man the more be will be talked about and criticised. Even Jesus himself was not exempt from the evil tongues of His enemies. But He was __ost imprudent in the eyes of His opponents. He had no licy or design, and would talk and eat with any, the most wicked who might chance to be near. He never thought of what people might say of Him. The parables that He had given touched the Jews. and they deemed it expedient to put this bold. incisive man out of the way. Therefore the Pharisees combined among themselves to entangle Him in His taik. To do a thing like this requires no skill, but cunning only. It was

THE BITTERNESS OF SECTARIANISM. not the politicians, that moved in this thing. were the Pharisees the bad people of Judea? No, but the pink of orthodoxy itself. It was the Church that undertook to kill Him off. When a great man rises it is not the sinners, but the saints that persecute him. He must be circumcised, baptized and all the rest of it, yet are they not satisfied. The three Jewish sects remaining after Judea was conquered by the Komans were the Pharisees, sadducees and herodians. The first named represented orthodoxy, the second hereay and the third the civil element in the State. The Sadducees were influels, not believing in angels, heaven or a life beyond the grave. To the Herodians, or politicians, went the Pharisces for the purpose of entangling Jesus. See how deceiting he was approached. Had they gone to Him openir and boldly their ends would have been defeated; but flattering Him, calling Him by high sounding names, was calculated to throw Christ off His guard. They spoke to Him words that were true, but the lie was in their own hearts. Look at the trap that was here laid for Him. Toey put to Him the most advoict decision that was ever framed since the world becausin asking if it were right to give trioute to Casar or not. If He said no, then would they denounce Him to the Herodians, saying:—"Mighty Casar, dost thou hear what this Gaildean asserts?" And it file answered yes, straight way would the enemies of Christ turn round to be Jews and excitain:—"Behold I has young teacher would have us pay tribute to the usurping scoundred woo sit we not seen to the usurping scoundred woo sit seen. great man rises it is not the sinners, but the

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represented, remember the divine example of Je-us. He tangut religion, but did not preach against government. The question was not food or Casar, but food and Crear. Every good man wants to see a good government, and a cuizen's religious duties do not excuse his non-participation in politics. Heligion must not be construed to interrupt the flow of secular shares. It is wrong that men should think it necessary to st p trading in order to pray. We must make a livelihoo d by the sweat of our brows, and prayer and business are to be pray. We must make a liveliho d by the sweat of our brows, and prayer and business are to be kept distinctly apart. If I have anything belonging to you and withhold it what will you think of me? And if have anything belonging to God and withhold that, how much wo se am 1? We bear the image and superscription of God in these our immortal souls, intellect and natural endowments. They are God's gitts; the stamp of his current coin; hold them not back, for they are the Lord's. You are bound to give Him your soul, intellect, morality. The man who pays his earthly debts to his lellow creature and cheats God of His dues is not honest. Bitter sectarians, unjust citizens, ask ye grace to know how to render to God the things which are His.

ST. MARK'S CHURCH.

EPISCOPAL MISSIONS IN MEXICO. Bishop Lee, of Delaware, who, as the representative of the House of Bishops visited Mexico recently, addressed the congregation of Rev. Dr. Rylance's church yesterday on missionary labor in Mexico. The Bisnop took for his text Psalms exix., 130-"The entrance of Thy words giveth light; it giveth understanding unto the simple." The preacher referred to the darkness and superstition in Mexico, where until a few years ago human victims were sacrificed, but which had at last been supplanted by Christianity. The Hiumination of this land, he said, originated in the French intervention. A devout priest named Aguilla lelt himself moved by the word of God to preach the Gospel openix, and ten years ago in the city of Mexico a room was secured where the Word of God was read for the first time. This was a noble work. The Church of God there is not an exotic introduced from loreign soil, but a vigorous native plant. Upon Aguilla's death his little flock looked about, and Rev. Henry Chauncey Reiley, of this city, was induced to take the charge. He did so, under great dangers. When Secretary Seward was applied to as to the leasibility of establishing a miss in in Mexico ne opposed it as too hazardous. Dr. Reiley, however, decided that whatever its perils he would undertake it for his Divine Master. He was marvellously sustained and protected from the hand of violence. He opened a charch, when the Komish priests selected a Diminican monk named Agues as the person of expose the heresy of the new doctrine. He commenced the study of the Word for this purpose, but God inclined his heart to receive the truth, and the monk was converted. Agues became a preacher of this new gospeel, and the Caurch prospered, and now there are, in the City of Mexico, two congregations, protected and encourared by the government. Agues finally died and delegated his labors to Dr. Reitey, who returned to Mexico, There are now in Mexico thirty-nine congregations, with a membership of between 2,800 and 3,000 persons and a large attendance of non-members. Then there are seventeen places where occasional services are held ine main body of the members are of the humble class, a large portion being native Indians. Villages that were haunts of rober bands are reloimed, and in some small villages the majority are members of the Mission church, while in some the Bible reader has been elected Alcalde, a casel magistrate. After describing the persecution that the Charch experiences at the hands of the Romsin priess the Bishop concluded his discourse by an earnest appeal t nation of this land, he said, originated in the French intervention. A devout priest named

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

MR. BEECHER ON THE RELATION BETWEEN RE-LIGION AND MORALITY.

This cource was crowded yesterday until not another human being, however small his stature or compressed his vital organs, could find space wherein to press timself. And more people tried to hear Mr. Beecher yesterday than have appeared at one time in the neighborhood of Plymouth church since the time when war meetings were held under the walls of that edifice. Hundreds of people were turned away disappointed from the doors of the church, and many of those who did gain a nominal admittance were unable to hear Mr. Beecher so as to form an intelligent idea of his discourse. The services were begun with an anthem, excel-

iently rendered by the choir. Mr. Beecher read the twenty-second chapter of St. Matthew, which recites the parable of the king's wedding and tells of the confusion caused by Jesus to the Sadducees and to persons who were desirous to entrap him into uttering seditions sentiments against Cæsar. He began his sermon without quoting any text, saying:-I do not like to use eccentric texts; nor do I like to give out as a text a single word which may not always represent to the minds of my hearers that which it is desired to symbolize. Still, I intend to preach to-day from the word "And," which you will find in the twentyseventa verse of the tenth chapter of St. Luke. The passage in which it is contained is:-"And he answering, said, Thou shall love the Lord thy God with all thy heart, and sith all thy soul, and with all thy strength, and with all thy soul, and thy neghost as thysel. You will observe, said Mr. Beccher, that there are several "ands" in that passage, out that hone of them are of more than ordinary force except the of more than orde one waich connects the last section of the pa one which confects the last section of the passa with its preceivents. This is a copulative un ampled in the whole range of human interatu I may say that there is not abother word of as significance as this. Continuing in this style preactor showen that this word "and," used i may say that there is not apother word of such significance as this. Continuing in this style the preactor showed that this word "and," used in the connection it has in the passage quoted from St. Luke's Gospel, is the symbol of the true connection between religion and morality—of the correlation of a true line in this word in accordance with all laws of man and a future line in spiritual anodes through eternity. Speaking of the passage, Mr. Heecher said, Love to God is put first, but in line we do not learn to love God first and afterward to love our neighbors. The reverse is true. We are educated to love God. We come to an aspreciation of this goodness by degree. Mr. Escener now showed that many people confound morality with religion; how some practical morality—that is, and properly toward their fellows—and then consider that they do ak that religious acting consists of; and also others practise the forms of religion and consider themselves, absolved from the strict rules of morality. Morality, said the pastor, should biossom into spirituality. Consider the value and effect of morality is formally is the preserver of the world. Religion recognizes a higher power than is man's, and aspires to a humble companionship with that power. Religion is a being in a spiritual spacer; morality is that which insures that our lives in this world are useful. In citing some of the evidences of moralitore working in man Mr. Beccher remarked, suppose that I was waiking through the streets and saw two men attacking a woman, should I run away because their force was greater than mile?

Suppose that I was wasking through the streets and saw two men altacking a woman, should I run away because their force was greater than mine?

I would be a folthook to do that.

Suppose that it was myself who was attacked, I would not be a man if full not defend myself. Under such circumstances any man who would not effend almself would not be a moral man. I believe in defending myself from assault either through the law or what my own bands. To take away from men the first of self-defence would be to emisculate society. Mr. Beceber went on to define the social duties which are insulated and sustained by morality. He demonstrated that good will is a moral result, as well as a lorce, and illustrated its effect, first in the laminy and then in social life. "You must have the principle of good will," said he, "or else you will not have comfort in the nousehold. We must respect law; yet lo do this without effort we must keep away from the place where it is cooked. We must respect justice, though we might desire to keep away from the place where it is cooked. We must respect justice, though we might desire to keep away from the places where it is administered. We must respect justice, though we might desire to keep away from the places where it is administered. We must respect justice, though we might desire to keep away from the places where it is administered. We must respect justice, though we might desire to keep away from the places where it is administered. We must respect justice, though we might desire to keep away from the places where it is administered. We must respect the magistrate, for himself if we can; if not, for his office." Going on with disdescriptive catalogue of moral duries the rendwed preacher came to consider the lact that morality working in lamil, like eventuates in religious appirations, and hence sustains the Church. He concluded this portion of his ascourse with remarking eloquentity:—'Clouds are the product of the waters of the carth, and, although they rain upon and refresh the earth

you find that it is all a vacent garret up here." (To iliustrate this remark Mr. Beecher placed his had ubon the top of his own head.) "There is no tenant in it; there is no serenty, no imagination, no ecling for anything but to work up the materials of the world into his own prosperity. He dies suddenly, and it is outnot that there was nothing in his his to commend him to the good unre. And yet he was moral. Do not understand me to say that moranty is useless, it is everything; it is the foundation of religion. You can have morality without redgion, but you cannot have religion without morality." Mr. Beecher thinks that there are people who should not be condemned for lacking morality and religion, but that they are not among those to whom he is in the habit of preaching, not indeed among people brought up within the scope of active civilization, wherein Scriptural knowledge may be had. "He that is holy and loves to be holy; he that is just and loves to be just; he that has latth, and loves it, cannot be sent to acid," suppose frame before the jugment seat, and it was, You did not come up the right way. You did not come through the truck church. Go back." I would answer to Jehovah, "Lord, I will not go to hell. I have done the work of one fitted for heaven." Immediately the loud and joyous sounds of coorusing angess would be heard, and the triple rainbow of the celestia celling would diffuse such beauties of color as were never seen before, while I was welcomed into the fold of the redeemed.

UNION CONGREGATIONAL CHURCH. you find that it is all a vacant garret up here." (To

UNION CONGREGATIONAL CHURCH. Dr. Wild, former pastor of the Seventh avenue Methodist Episcopal church, delivered a very impressive sermon yesterday morning at the Union Congregational church, on State street, near Hoyt. His text was from Matthew, xxviii., 18-"And Jesus came and spoke unto them, saying, All power is given unto me, in heaven and in earth," Dr. Wild asserted his belief in the redemption scheme as a divine provision for man, as a sufficient and efficient economy to free him from sin and its effect. Christianity had a spirit as peerless and majestic as her doctrines, a practice matchess and sublime as her fibery. She had a reward as inviting as it was glorious, while her promises were full as they were free. The dignity and possibility of man in the light of the atonement were imperial and grand, holy in purpose and mighty in destiny. He was a miniature God in form, quality and authority—supreme in position and command, the offspring of heaven, Lord of Eden and King of Earth. For him nature was timed in circling seasons to produce a luscious pienty. Secure and whing, haips and competent, man began his Edenic career with a porebox and promise to people the world with a righteous seed and piedge the revolving centuries to a perpetual peace. demption scheme as a divine provision for man,

Edenic career with a notebry and promise to people the world with a righteous seed and piedge the revolving centuries to a perpetual peace. But he suned and fell. Disobedience was sin, and sin begat degeneracy; degeneracy tecame depravity, which cutalled corruption, disease and death. Thus dishonored, discrowned and shorn of strength, he was driven form from his garden nome an exile. Then and there Heaven looked upon him with compassion and resolved to reclaim, re-endow and recrown mm. The possession of all power was the groundwork of our faith in the resurrection of the body. In the centre of the universe is a human heart whose puisations are the life motion of the world, whose orain is the great citadel of thought for the universe. From this standpoint the Doctor chronicled the expression of the saviour's power during his active ministry. His miracles were to convince the world that He was Lord of all and had divine power. The speaker closed his discourse by urging his hearers to believe in Him and serve Him who had power over all the earth.

NEW YORK CITY.

The police made 1.639 arrests last week The Board of Excise received, for licenses granted during the week, the sum of \$6,360. There were 572 deaths, 220 marriages, 445 births and 34 still births reported during the week. Officer Kilmartin, of the Twenty-first precinct, shot and killed a mad dog yesterday at No. 728

Thomas Fallon, of No. 215 Mott street, while intox cated, lell and broke his leg yesterday. He was taken to Bellevue Hospital. A lecture will be delivered at Stein way Hall this

First avenue.

evening by James T. Fields, who has selected for his theme "A Plea for Checriulness." John Francis, living at No. 13 Oak street, was severely beaten about the head by William Luckey in the basement of No. 26 Madison street yesterday morning, the latter making good his escape. Francis was taken to the Park Hospital.

The Historical Society will celebrate its seventieth anniversary on April 15, at the Academy of Music. The anniversary address will be delivered by the Rev. Richard S. Storrs, D. D., on "The Early American Spirit and the Genesis of it." A fair will be opened on Wednesday next by the

ladies of St. Paur's church, 117th street, near Fourth avenue. The lair will be held for the laudable object of raising lunds with which to pay off the assessments on the cource property for the opening of Lexington avenue. During an altercation yesterday morning be-

tween Thomas McCarty, or No. 53 Norrolk street, and some unknown man at the corner of Stanton and Ludiow streets, the former received two slight stab wounds on the leg and arm. His injuries were arressed at the Eleventh precinct station house.

BROOKLYN.

The police arrested 486 persons during the past

Collector Burrows reports that he received for taxes last week the sum of \$32,401 97. There are at present 572 persons confined in the Kings County Penitentiary at Flatby

Mrs. Mary Toby, the widow of Matthew Toby, who hanged himself on Sunday last to a tree in a jot on De Kalb avenue because of ill treatment by her, was arrested on Saturday as a vagrant and sent to Harmond Street Jan by Justice Riley. Her confiden, who were in a condition of snameful neglect, were taken in charge by the Commis-

NEW JERSEY.

Warden Post, of the Hudson County Penitentiary, having taken back into service Deputy Warden Miller, after the latter had been twice dismissed or the Board of Chosen Freeholders, proceedings are to be instituted against Post's

All the schemes for public parks in Jersey City have been defeated in the Legislature. A movement is now on foot for the purchase by a lew large capitalists of the meadow lands designed for a park, and an application will be made to the next Legislature to incorporate the purchasers as an improvement company.

MARRIAGES AND DEATHS.

MARRIED

CORNWELL-GLACKMEYER.—At Trinity church, New York, on Thursday, April 8, by the Rev. Charles W. Homer, John B. Cornwell, of New York, to Lottie H., daughter of George Glack-

MYERS—HAMILTON.—In Jersey City, on Tuesday, April 6, at the residence of the bride's parents, by the fev. D. H. Macurdy, or Phinadelphia, Robert Hale MYERS to ISABEL, daughter of Alexander Maculating Company.

Hamilton.
Savannah and Florida papers please copy.
Savannah and Florida papers please copy. SELLEE-ABRAHALL.-On Monday, April 5, at the Memorial Chapel by the Rev. Charles H. Payson, Walter Selles to Mary C. Abrahall, both of

DIED.

AUR.—On Saturday, April 10, Louise Ida, youngest caild of Albert and Emma Aub.

BEAVER.—Un Saturday, 10th 1984., at his residence, 878 Sixth avenue, Paul F. BEAVER, aged 38 years, 3 months and 10 days.

Relatives and friends, also members of Adelphi Councel, No. 44, 0. U. A. M., and Tompkins Lodge, No. 9, 1, 0. of 0. F., are respectivity invited to attend the funeral, on Monday, 12th fist., at one P. M.

. M. ADELPHI COUNCIL. No. 44, O. U. A. M.—The mem-

will be celebrated. The obsequies will be under the care of the Rev. Fainer Young and Mr. Bryant's family. On Thesday, from ten o'clock A. M. 'Il six P. M. Mr. Bryant's remains may be viewed at his late residence by his friends and the public at large, who are expressly invited by his bereaved whow and children to this farewell glance of their old-time favorite. CONNOLLY, -On Saturday, April 10, John B. Con-Nolly, son of Louisa and the late Richard Con-nolly. Funeral from the residence of his mother, 411 Pacific street, Brooklyn, on Tuesday, at eleven

o'clock.
Baltimore papers please copy.
Baltimore papers please copy.
Dalley.—On the loth instant, Thomas Dalley,
In the 35th year of his age.
The relatives and iriends, also those of his sisters, margaret. Catherne and Ellen Dalley, and the
members of Ancient Order of Hibernians, No. 13,
are respectfully invited to attend the uneral, of
Tuesday alternoon. 13th instant, at two o'clock,
from his late residence, No. 349 East Thirty-second

from his late residence, No. 349 East Thirty-second street.
California papers please copy.
Dolan.—April 9, alter a severe fillness, Mary E Corcoran, beloved whe of John Dolan, in the 33s year of her age.
The friends of the family are respectfully invited to altend her luneral, from her late residence, 31s First avenue, on Monday, April 12, at one o'clock P. M.

P. M.
DowLing.—On Sunday, April 11, Lucy DowLing,
aged 12 years and 6 months.
The funeral from the residence of her parents,
70 President sireet, Brooklyn, this (Monday) morning, at eleven o'clock.

DURING.—On Thursday, April 8, HARRY J. G., only son of Charles A. A. and Jane During, aged 15 years and 2 months.

The relatives and iriends of the family are respectfully invited to attend the inneral, irom 122 West Forty-first street, on Monday, the 12th inst., at two o'clock.

The relatives and linepds of the family are respectfully invited to attend the luneral, from 123 West Forty-first street, on Monday, the 12th inst., at 14th o'clock.

ESLER.—April 10, Peter ESLER.

The relatives and friends are respectfully invited to attend the fineral, at White Plains, on Monday, April 12. Take 10:05 A. M. train for White Plains. Feirty.—On Friday, April 2, after a short illness, Mark E., daughter of the late Peter and Eliza Petry.

The relatives and friends of the family are respectfully invited to attend the funeral from her late residence. No. 167 Henry street, on Monday, 12th inst., at two P. M.

Fitzparrick.—On April 10, 1875, Catharini Lauless, the beloved wife of the late John Fitzparrick, native of Bailengill, Queens county, fre land, in the 50th year of her age.

Her relatives and friends are requested to attend the funeral from her late residence, No. 51 Tenth avenue, New York, on Monday, April 12, at two o'clock P. M.

FLANAGAN.—On Saturday, April 10, Mark Ann FLANAGAN.—On Saturday, 10th inst., at twe funeral from her late residence, 190 Wilson Street, Brooklyn, E. D.

Halsey.—On Saturday, 10th inst., at twe o'clock P. M., from her late residence, 190 Wilson street, Brooklyn, E. D.

Halsey.—On Saturday, 10 inst., Cornella Clark, iniant daughter of Joseph Bayley and Jenne M. B. Halsey, aged 13 months and 4 days.—Relatives and friends are invited to attend her funeral, on Monday, 12th inst., from the residence of her parents. No. 82 West Eleventh street, at ten o'clock A. M.

Hand,—On Saturday, April 10, Carnering Hand, the beloved wife of James Hand, and these of her bretaines and friends of the family, and those of her bretaines and friends of the family, and those of her bretaines and friends of the family, and those of her bretaines and friends of the family, and those of her bretaines and friends of the family, and those of her brothers-in-law, Hernard Hand and the subsets of her brothers-in-law, Hernard Hand and those of her brothers-in-law, Hernard Hand and those of her brothe

the substal, from her late residence, No. 30 Ludlow street, on Monday, April 12, at two o'clock P. M.

Hook.—On Saturday, the 10th inst., Mary A.

Hook, widow of the late John Hook.

Relatives and friends of the family are respectivily invited to attend the fineral, on Tuesday, the 13th 10st., at eleven o'clock A. M., from her late residence, No. 47 Second avenue.

Jobss.—On Saturday, April 10, 1875, Mrs. Mary A.

Jobss, in the 63d year of her age.

The relatives and friends of the family are respectfully invited to attend the funeral, from her late residence, Prince's Bay, Staten Island, on Wednesday, at two o'clock, and three o'clock at the Huguenot church.

Kehoe.—At his residence, Lexington avenue, corner of Eighty-sixhi street, on Saturday, April 10, Marrin Kehoe. A native of the parish of Ratavilly, county Carlow, ireland, aged 31 years.

The relatives and friends, and also those of his brothers Mathew and Patrick Kehoe, are respectivily invited to attend the uneral from St. Lawrence cnurea, East Eighty-fourth street and Madison avenue, on fuesday morning at half-past nine o'clock, and from thence to calvary Cemetery.

Keodan,—On Saturday, April 10, Mary Keodan, long and lavo ably known in connection with the Institution of Mercy, 35 East Houston street.

A requient mass will be defraed for the recose of her soul, at half-past nine o'clock on Tuesday morning, at St. Patrick's Cathedral; from thence the remains will be taken to Calvary Cemetery.

Relatives and friends are invited to attend.

Legger.—Oh Friday, the 9th inst. Mary S.

Legger.—Oh Friday, the 9th inst. Mary S.

Legger.—Oh Friday, the 9th inst. Mary S.

Legger.—Oh Arriday, 1875, Thomas anck sona, of Michael McKeone, aged 27 years.

Funeral services at her late residence, No. 19

Concord street, Brooklyn, on Monday, the 12th inst., at twelve o'clock. The relatives and friends of the lamily are respectfully invited to attend.

McKeooxe.—Oh Arriday, 1875, Thomas anck sona, 50 files amily are respectfully invited to attend.

MCREONE.—On April 10, 1816, 1 HOMAS MCREONE, Son of Michael McKeone, aged 27 years.

Funeral will take place at the residence of his father, No. 347 West Saxtee at the residence of his father, No. 347 West Saxtee at the residence of his pril-te to attend the inneral.

NETHERCOYL.—On Sunday, April 11. WILLIAM NETHERCOYL.—On Sunday, April 11. WILLIAM NETHERCOYL.—On Sunday, April 11. WILLIAM NETHERCOYL.—On Sunday, April 12, at one o'clock P. M.

PELHAM.—On Saturday, April 10, 1875. Thomas M. Felham, in the 47th year of his age.

Relatives and friends of the lamily are respectfully invited to attend the lumeral services, at his late residence, 257 West Seventeenth struct, on Mouday, 12 in inst., at nell past thrue P. M. The remains will be taken to Wilton, Cond., for interment on Tuesday.

remains will be taken to Whiton, Conn., for interment on Tuesday.

QUESADA.—On Saturday evening, April 10, 1875,
CARIDAD DE LOS REYES QUESADA (single), in her
23d rear.

The relatives and friends of the family are respectfully invited to attend the funeral, from the

spectfully invited to attend the funeral, from the late residence of the deceased, 215 East Forty-fifth street, on Monday, 12th of April, 1875, at two

into residence of the deceased, 243 East Fortyfifth street, on Monday, 12th of April, 1875, at two
o'clock P. M.

REYNOLDS.—On Saturday, April 10, Thomas, oldest son of Bridget and the inte Patrick Reynolds.

The inneral will take place from the residence of
his monner, 282 West Forty-first street, on Monday, at one o'clock. The relatives and triends of
the family, and those of his brother James, are
respectively invited to attend.

RICHARDSON.—In Brooklyn, on Sunday, April 11,
1875. ELIZABERH O., reject of John Richardson, 13
the 77th year of her age.
Funeral services at the Church of the Redeemer,
Fourth avenue, corner of Pacific street, Brooklyn,
on Wednesday, at hall-past three P. M.
RICHMOND.—Suddenly, on Sunday morning,
April 11, at his residence, Dr. G. D. Richmond,
of Amityville, L. L.

Notice of inneral hereafter.

SMITH.—On Saturday merning, April 19, Mary
SMITH, a native of Annegaline, county Cavau,
Ireland.

The relatives and friends, also those of her

The relatives and friends, also those of her cousin, Andrew Conian, are respectfully invited to attend the uneral, from her late residence, 465 Eighth avenue, on Monday, the 12th, at one o'clock P. M.

SYMES.—On Saturday, April 10, of paralysis, Mrs. ELIZABETH SYMES, widow of Whitam Symes, in the 63d year of her age.

The relatives and friends of the family are respectively invited to attend the inneral, from the

The relatives and Hends of the family are respectfully invited to attend the funeral, from the Chapel of the Shepherd's Fock, No. 330 West Forty-taird street, on Monday, April 12 at one P. M. TROUNE.—On Taursday, the ath inst. Carmanies, reject of Whitam E. Thorne, in the 83d year of her see

The relatives and triends of the lamily, of her son, Ogden H. Thorne, and her brother-in-law, Richard J. Thorne, are respectfully invited to at tend the funeral, from her late residence, No. 25; Clinton street, South Brooklyn, on Monday, the 12th inst., at two o'clock P. M. Thorns.—At Pougakeepsie, N. Y., on Saturday, April 10, Samuel Thorn, in the 38th year of his

Recatives and friends of the family are respectfully invited to attend the luneral, from his late residence. No. 2 Eastman terrace, on Tuesday afternoon, at half-past two o'closs.

TUCK.—Un Saturday, April 10, JOSEPH H. TUCK.

aged 63 years.

Relatives and irlends of the family are respectably insued to attend the ingeral, from his late residence, No. 248 Hooper street, Williamsburg, or Tuesday, 15th inst., at two o'clock.

Voorners.—Suddenly, at New Brunswick, N. J., on Taursday, April 8, 1875, JANE, Wile of Abraham Voorners.